

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

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NEW SERIES VOL. IX. NO. 10

More men who work and economize will come to affluence than ever will those who speculate in "gold bricks."

A mistake is not so bad after all if one will study it well and pack its lessons away in his experience for future use.

Force and power ought always to be related. Force is explosive propulsive destructive, while power is force controlled and directed.

The best way to benefit needy people is to help them to help themselves. Too much of what is done for some people is only helping them into helplessness.

We confess we like the idea, that religion is a good insurance for the world to come, but now having secured that boon, we ought to be the more concerned to make its present claims a program for the work of the life that now is.

There is no more faithful service than that to which a man is called who practices religion in the midst of the temptations of trade.

And that seems to justify the aphorism that "an honest man's the noblest work of God."

"A Christian grows lovely by just loving," says good Dr. Hallock. But can it be so? Does he not "grow lovely" rather by just doing lovely things? Kindly deeds done in a kindly way transform a homely face and an unattractive stature into a very Peri for loveliness and an Adonis for manly beauty.

A man, called a "backwoods preacher," had the sterling wit to hit the center in his sermon on "tainted money." He gave the subject a local and personal drift when he said in his two main points: 1. Taint enough, and 2. Taint mine. His people took the hint and all went well. After that he got his own.

Rev. Dr. William Howe, one of the "founders" of Tremont Temple, was one hundred years old last May. One evening last May he rode several miles, and married a couple in the West Medford church. It is worth a journey of miles to meet this dear old man of God, so manly, cultured, intelligent, and withal so pious. "They shall still bring forth fruit in old age."

The hungry tramp that did not at all like to chop the wood which was a condition to his handout, greatly enjoyed the savory chops flanked with hot rolls and butter and steaming coffee that made up the staple of his later breakfast. So with many laggard Christians. When they will force themselves into unpleasant duties, God surprises them with the choicest blessings.

The fruit of practical sympathy is the purest Christian charity and for that reason our Savior said "a new commandment

give I unto you, that ye love one another as I have loved you." And that is with a self-sacrificing love. If He gave His great life for us when we were bad then we ought to give our little kindly recognition and help to each other even when there is a shortage of goodness in the other.

Some good people are more sensitive than others and far more susceptible to slights, but that is no reason that the rest of us, because we have rhinoceros pelts, should turn ourselves into augers and scalpels and go forth to "bore-um" and "skin-um". The Lord has left some of His people that way that the rest of us might learn good manners by respecting their sensitiveness. Why not profit by the hint?

It seems to be true of this age, as of some periods of the past, which also verifies the scriptural prophesy, "because iniquity shall abound the love of many shall wax cold." The present era of prosperity lacks little of bringing about all of the rudeness, vulgarity and criminality of the foulest of the Grecian ages. For proof see the stage, the popular magazines and the courts. The popular plays, the pictures and the court records tell the tale.

Senator Bacon of Georgia objects to Mr. Bryan's idea of government ownership of railroads for the reason that he does not think as Mr. Bryan does that "the case has reached the last stage." It is quite clear however that if that Georgia statesman would look a little further out he would see multiplied hectacombs of dead and whole myriads of maimed and suffering humanity that cry aloud to some power for relief.

You may not be an eloquent preacher, a first-class Sunday school teacher, a popular society or association leader nor even an interesting social talker, and therefore feel discouraged and hesitant as to proposing things to be done, leading off in carrying them forward, or potential in bringing them to pass. But don't forget that in your own quiet life you may be the light of the world to the glory of God the Father.

It appears that a no little deal of pocket-book patriotism infests our State and national politics. Nothing can go, however much of the people's good may be in it, until the leaders and hangers-on have made sure that their pockets are "gold lined." Yet so apish is our American people that only "eternal vigilance", self-denial and divine grace can keep the same craft out of the Lord's treasury. Let us "watch and be sober" and honest.

An egotist is a phenomenon of rare (raw) occurrence. He is seen only in home and social circles and sometimes in public places. His distinguishing characteristic is his disinclination to listen to another person talk and a fondness to have the other person listen to what he has to say. If you have never seen him and

would like to take his measure, why just attend one of our general meetings and you'll be sure to see him and hear him too.

The preaching of some men is not unlike the help some fathers give their children in getting their school lessons. A father asked his boy to whom he had given assistance, "what did the teacher say when you told him that I helped you?" The boy replied, "He said he would not punish me this time, for it would not be right for me to suffer for your ignorance." Let us hope that people will be saved by the half or mutilated truths that some men preach, and not suffer eternal punishment for the preacher's ignorance.

There are two ways to successfully wait on the Lord, which are precisely the opposite of each other. The one is that when you are in a corner and know not what to do nor where to go, is to "stand still" as did the Israelites at the Red Sea and "see the salvation of the Lord." The other method is, as the same people did only a little later at the divine command to "go forward" and the people "went into the midst of the sea on dry ground." "Wait on the Lord and He will strengthen thy heart."

God's life is as it were God's will and is not unlike a great river flowing through time and eternity. When we can bring our wills into accord with God's will, then it is as if we had entered in our little barque upon the tide of that great river. Not that we lose our identity but that our personality becomes more distinct and in perfect harmony we find ourselves as a family of happy loving children in the home of a loving heavenly Father.

Prosperity has a more chilling effect on the religious life usually than adversity. A little advancement in material wealth creates a feeling of independence and self-confidence. The world seems to be a mite nearer and God somewhat further off and not quite so much in demand. The symptoms of the ailment chiefly are neglect of the common duties or means of grace and the taking up with fashion's demands and worldly claims. Hence the dangers of prosperity.

No difficulty in accounting for the great shortage in the number of needed freight cars with railroads or the great gaps in our living population either, for that matter. Only think for a moment of the well-nigh daily occurrence of railway collisions, wrecked engines, broken cars and dead and dying people and you will have it. How could it be otherwise when one sordid-hearted and evil-eyed man attempts to control over 66,000 miles of railroad management and traffic? It is said to be a fact that this heartless despot of the iron highways has a controlling interest in near three-score and ten thousand miles of the common carriers of the continent. There is no use talking, no living man, however honest, can safely direct so much, and much less a Wall street monied shark.

Failure in Asia.

The subject of the course of lectures of the Gay Foundation is "The Story of Missions in Five Continents". The subject of the first lecture is "Failure in Asia". Dr. Whitley spoke in part as follows:

Christianity is essentially a missionary religion. The first religions were intended for separate nations. There never has been any century in which missionaries have not been at work somewhere, and the purpose of these lectures is to study the moving frontier line and discover how it advanced and why it was occasionally pushed back, in order that the principles which determine success and failure may be better recognized and be available for application in our modern work.

Christianity originated among the Jews, but when a generation the nation as a whole refused to move unto the new lines and even became the most bitter enemies. There was a minority of Jewish Christians, but they failed to combine the old faith and the new and were regarded coolly by both sides. That within four centuries they stagnated and faded out. Nevertheless from the Jews Christianity received its first coloring—a body of pure doctrine, the conception of professional missionaries, and even a form of organization. At a later time the unfortunate loans were made, such as the doctrine of Apostolic succession, and the idea of a central control. These elements are foreign to primitive Christianity and have usually proved harmful.

In its eastward progress Christianity reached the headwaters of the Euphrates, and the Kingdom of Edessa was won, becoming a focus of propagation for many centuries. All Syria, Armenia, and Parthia were evangelized, but the church was organized for bachelors only, with a tendency to vegetarianism. These peculiarities were not remedied till 500 A. D., before which time the Syriac language had become standard for this section of the Christian world. Under the rule of the Persians all communication with Greek was broken off, and mission bands went down the Persian Gulf and evangelized the coast-line East and West. When the Mohammedans broke the power of the Persians and forbade any local propaganda, mission parties were dispatched to India and to China.

In India the established religion was found to be Buddhism, but this was decaying and the Brahmin priests were attempting to assert their own importance. They could not do this at the expense of adopting many Buddhist views, many debased local superstitions and also much Christian doctrine. Of the three great sects in India today the Ramaites have imbibed a great deal of Christian doctrine of the very highest type, which, unfortunately, Christian missionaries have largely been ignorant about or at least have neglected to recognize and use. The worshippers of Vishnu have in their divine song many stories borrowed from the Gospels and told about Krishna. A settlement of Persian Christians in the Southwest has by intermarriage become a Tamil church, and the Hindoos of the neighborhood have imbibed a certain amount of Christian doctrine, tinged with their native religion. But while the Indian religions have thus been deeply modified by Christianity, nevertheless or-

ganized Christianity only claims six hundred thousand adherents, if we omit the more recent activities of European missionaries.

In China three religions blend together,—Confucianism, Taoism, and Buddhism. The first Christian missionaries had to spread their faith in the face of these three, and were at first very successful. Before the year 800 they had established a strong church at the capital with branches in all the country around. Besides a large body of Persian missionaries many Chinese clergy were ordained, and a celebrated monument still records the names of several scores of these. But the intense patriotism of the Chinese caused a new dynasty to expel all foreign missionaries and forbid all foreign religions, and by the year 1000 this movement was at an end. Another attempt was made when the Mongols conquered all Asia from the Pacific to the Danube, and once again a band of Persian missionaries started eastward. Between 1200 and 1300 they won amazing success, and planted churches in nearly every province of China, besides converting many of the leading tribes of the North and even some of the Mongol kings. But a second Chinese uprising wrecked their work exactly as before, and the Mongols came to terms with the Mohammedans. An autobiography of the last great "Patriarch of Babylon" shows in detail the downfall of the great Asiatic church. Timur Beg destroyed whole cities, massacring 800,000 people at one place alone, and when he died in 1406 Asiatic Christianity was practically extinct.

Its successes seem to have been due largely to a readiness to provide a Bible version for various converts, and its failures were mainly to be attributed to a desire to centralize and keep all mission churches subject to one man living on the Tigris.

H. C. Joyner.

Tupelo.

The church at Tupelo made her pastor and his wife glad Christmas by giving them a beautiful Brussels carpet, along with other useful things. Then at 1st of the year the pastor's salary was raised one hundred dollars. This is my fifth year here, and each year I have experienced the sensation in heart of a raise in salary. I shall not burden this not with statistics, but will say that each year of my stay here has allowed us to witness growth in the work. We hope to go ahead of last year in mission giving, conversions and baptisms. For four years our prayer meeting has been an occasion of Bible study as well as of prayer and song. It has been our custom during these years to study the New Testament by books taking a chapter each Wednesday night. We have studied all from the first of Acts to the end except a few letters, and some of this we have gone over the second time. Our prayer meeting attendance seems to like this. All our members do not attend prayer meeting—but several do, and quite a number of our men take it turn about leading the meeting, which is quite a help to the pastor as well as helpful in other respects. I can not tell you all about us and will let you off with this time. Have we a Ladies Aid Society? yes: a good one.

R. A. Kimbrough,
Pastor at Tupelo.

From Mexico.

My heart is very sad today. From The Record I learn of the death, in rapid succession, of three of my college mates: J. A. Scarborough, E. E. Smith and W. T. Lumbley. During the two years that I spent as missionary in South Mississippi, my field of labor and that of Brother Scarborough lay adjacent the one to the other, and as a result we were occasionally thrown together. Brother Scarborough was pious, active and greatly useful, and as a result will be badly missed by the churches.

I remember E. E. Smith as large, portly and very pious. He left college before I did—more than twenty-five years ago—and I never saw him any more. Only in eternity can it be known the good that Godly man has done during the last quarter of a century.

I was more intimate with W. T. Lumbley, he being only eleven days younger than myself. We entered Mississippi College together, were received into the Hermetic Literary Society on the same evening (September, 1877), studied together at Clinton and afterward at the Louisville seminary; we went on the same train to Richmond, appearing together before the Foreign Mission Board, and at the same time were appointed, he to Africa and I to Mexico. The three preachers Lumbleys who were with me at Clinton were all noted for their piety and made useful men. J. B., the youngest, is the only one now left. He is doing a fine work in Arkansas.

The Mexican missionaries are sending in their annual reports to the Richmond Board. Our statistics show a decidedly onward move all along the line. The missionaries are very busy and all seem happy in their work. The spirit of harmony among them is beautiful. There is no other man among us who reaches so many new people with the Gospel as does Dr. Hooker. His year's work has been a joyous revelation to him as well as to his friends. Mrs. Hooker has built up a good school in which she teaches herself. She has a fine turn to get hold of and get along with the people. There have been some precious meetings in different parts of the Republic, with a goodly number of baptisms. For example, Vicente Rios, the Indian pastor of our self-supporting church at Guaymas, out toward the Pacific coast, writes me that he is having packed and overflowing congregations, such as were never seen there before, and up to the time of his writing eighteen had been received for baptism. Pastor Hatchell has just closed a good meeting at Guaymas, an important city on the Gulf of California; several people were baptized and a church organized. But we are longing and working and praying for a great up-rising and a mighty turning to God all over Mexico. May the dear Lord hasten that day. Some of us can never die contented until we see it.

We live in an age of great revivals; God has made bare his arm and is today blessing His people marvelously all over the face of the earth. This should awaken in them a corresponding spirit of gratitude and liberality. I am just now reminded of the heavy debt on our Richmond Board. If the pastors and churches, including every member, all over the South-land heartily co-operate, they can and will pay off the last cent and send the Board up to the May Convention free of debt. If this is done, the contagion will spread: it will bring new life and prosperity to every

other enterprise fostered by the denomination, and a tidal wave of rich spiritual blessing will be wafted away to all the missionaries and their work in foreign lands where our Board is laboring. But as the time is short, what is done must be done quickly. Those who, before God, do their whole duty will receive a special blessing and make others happy.

J. G. Chastain.

Guadalajara, Feb., 1907.

Great Meeting at Starkville.

We have just closed the greatest meeting in the history of Starkville. Will D. Upshaw of Atlanta, Ga., did the preaching. The whole town was aroused and many of the strongest men and women along with the young were converted. Will Upshaw is a strong man in the presentation of the truth. He is not an ordained nor even a licensed preacher, but a layman. But he is consecrated and bright and full of the Holy Ghost. God was with him from the very first.

His coming was manifestly from God.

Some time in November a number of men feeling the need of a revival began to meet nightly at the church and pray. This went on through December and January until about the first of February. Bro. Upshaw came to the A. & M. College to hold a meeting the last of January. When he finished at the college it was so evident that a revival was beginning in our church that we induced him to come to us. He came and spent nearly three weeks, which resulted in a complete revolutionizing of many things for righteousness. The one verdict is that it was the greatest meeting ever held here.

Feb. 23.

M. K. Thornton.

Books.

The Church at Libertyville, by J. W. Conley, and just from the presses of the American Baptist Publication, is a book of real merit. It is interesting and instructive, and the style is smooth and pleasing. While it is fiction, it portrays the career of a church in so vivid and real a style, as that one actually feels as he reads that Dr. Conley is writing the history of some particular church. The ups and downs, the many difficulties and petty annoyances in church life are so true to facts, that the reader is strongly impressed that the author has had some experiences which left an indelible impression on his mind. The author deals in a direct way with so many practical problems with which every pastor is confronted, or at least may be, that its careful study will prove of much value to any sensible pastor and church member. The book contains 204 pages, and is neatly bound in cloth.

"In the Light of the King's Countenance" is the title of a recent volume from the American Baptist Publication Society, and written by A. M. C. Dupree. It is bound in cloth and contains 362 pages. It has appropriate selections grouped together, as readings for each day in the year. Each day's readings cover about a page. One or more Scripture selections stand at the head of each day's readings. Then follow various pithy selections, some prose and some poetry, from a wide range of authors. The daily readings of the book could not fail to stimulate and strengthen Christian character. Many of the selections are classic and beautiful. All contain great truths.

Preaching on Practical Topics.

As this is my first attempt to write with a view of publication in The Baptist Record I trust you will be patient.

What I want to say is this:

Several months ago a great preacher at Silver Creek, Miss., announced to the Baptists of his church (Calvary) that he would begin a series of sermons on the practical sins of the day, and his people and the whole country looked forward to this treat, both literary and spiritual, for he always has something new. I mean thoughts, not doctrine, for he ever holds up the Son of God, the only Savior of men. Well, the time came. I can not now tell you which of these texts were used successively, but I know he used them, and when he had finished this series of sermons there were few that did not feel the power of his words. This man is an orator with few equals; yes, more, he is a preacher with few equals. These are the subjects:

Lying, Cursing, Evil Speaking, Evils of an Ill Temper, Dancing, A Christian in Business, Marriage, Morality vs. Christianity, and the next to come is The Preacher in Relation to Society. These are common, every-day subjects, practical and seldom preached at all; but this man, rather than keep you in suspense any longer, is Rev. J. P. Williams, of Silver Creek. He is a power in a community and any where, if known. Let the preachers of the country take the example and preach to the people on things that directly concern them in such a way that they will find no way of escape.

Nearly every parable used by our Savior was in such a way that His disciples knew in part what was meant, because of the selection of words or subjects that they were familiar with.

Paul was ingenious, when he said, "When I was caught up in the 3rd heaven." Who knows about the 3rd heaven? A Greek at that time would not ask. When he said, "Let us run the race that is set before us," etc. What gave rise to such an expression? The Roman would not ask.

Let the preachers come home. I do not write this for the benefit of J. P. Williams nor any other particular person, but felt impelled to do so because I thought that these subjects preached on by Bro. Williams would cause other brethren to take up the subjects and shake them over their churches with the view of doing good.

Yours respectfully,

R. D. Cooper.

Meridian Pastors' Conference.

By W. A. Roper.

South Side—Pastor Moore was absent on a funeral mission. No preaching.

Toomsba—Pastor Cook preached. Subject: "Mutual Responsibilities that Must Be Met." Gen. 4:9. Collection for Ministerial Education, \$3.55.

Center Ridge—Pastor Newton. Subject: "Fruit Bearing." One received by letter. Immanuel—New pastor, T. B. Williamson, has arrived and taken charge. Subject: "David's Sin and Prayer."

First Church—Supplied by W. A. Roper, morning and evening. Subject: "Christ the Only Foundation." 1 Cor. 3:11.

Highland—No service.

Forty-first Avenue—Pastor Swain preached. Subject: "A Spirit-filled Life." No. 2 of series. Jno. 6:63. One received for baptism.

Enterprise—Pastor Hackett preached. Subject: "Only Fools Mock at Sin." Prov. 14:7.

Fifteenth Avenue—Pastor Hailey preached. Subject: "A Passion for Souls." Rom. 9:1-5.

A paper on "The Baptists and the Bible" was read by J. A. Hackett.

A Merited Commendation.

By N. W. P. Bacon.

For several weeks I have had it in my heart to express my appreciation of the marked improvement in The Baptist Record, but like the fact that befalls so many good resolutions, just failed to carry it into effect. I am the reader to do so now because I have been on more than one occasion a "rebuker" of The Record. After reading the issue of the 21st I will no longer withhold the praise that has been in my heart these several weeks. I speak especially of the work of the first page man. These terse and scintillating paragraphs are equalled by few and surpassed by no paper that reaches my table. "News in the Circle" by Dr. Ball of Winona, is especially interesting to me. I think in time he will equal his brilliant son Fleetwood in his "Among the Brethren" in the Baptist and Reflector. It is a great joy to hear through these columns of the brethren all over the land.

But this particular issue is the best to date. May I mention a few of the many good things in this issue for fear some one will overlook them? "The Rebuker", by my friend E. L. Wesson of New Albany, drives the nail. He has said here what we have all felt and some of us intended to say, but he has beaten us both in point of time and ability to express the thought. Bro. G. L. Martin on "Union Meetings" has "plowed mighty close to the corn", as my friend Gilderoy Porter would express it. Will not some one who is able to do so calmly, dispassionately, temperately and wisely answer the question asked by Bro. Martin in the opening paragraph of his article? A little wise and temperate discussion of this question just now would be helpful.

"Concerning Calling a Pastor", by Sel-sus E. Tull ought to be posted in a conspicuous place in every pastorless church and every church that ever expects to be pastorless. I would offer an amendment which I am sure he will accept—pay the former pastor. I believe I would wake that Roman J., as the lamented Kerfoot would say.

"An Inquiry", by N. T. Tull of Brookhaven is exceedingly pertinent and perfectly legitimate, though I do not expect it will ever be answered. Many others no doubt have been asking this question, though not publicly, perhaps. If any one knows of any distinct benefit that has come to the Baptists from this condition perhaps if he would speak of it it would encourage others who are not so far-seeing.

There are other good things, but not time to speak of them.

Grenada, Miss., Feb. 22, 1907.

At Thorndale, Texas, Pastor Bradford Quinn was assisted by Rev. S. W. Kendrick in a great meeting closing Feb. 10. Twenty-seven added to the church by baptism.

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A Drunken Pastor.

We had hoped never to see such an association of words again, except as we might perhaps stumble upon it in reading rather ancient history. However, the statement comes to us on good authority that there is a Baptist preacher in Mississippi, serving as pastor of a Baptist church in Mississippi, who is addicted to the habit of drinking. Let us indulge the hope that he is the only one. Nay, notwithstanding the good evidence, let us faintly hope that there is a mistake in the evidence somewhere. Such a spectacle would be so out of the ordinary in this advancing twentieth century, that we fain would hope that this very loneliness would lead him to clean up around his door, and become a decent man, and possibly a useful pastor. Such a hope is not final proof that he is not a Christian, and even called to preach the gospel of Jesus Christ. But surely it is one proof that he is neither. In the public mind, both of the world and the Christian, there is such a "tragical incongruity" in the association of whiskey and the gospel, that even the thought is repulsive, it is sacrilegious. As close to us as fifty years ago, a man could do a little something in preaching the gospel though his health was befuddled and freighted with the odor of whiskey. But candidly we believe that the day has passed when a whiskey-drinking Baptist preacher has any place in the world. He would surely be the laughing stock and stumbling block of the world, and the most large-hearted forbearance of the part of enlightened Christians could not generate his glaring inconsistency. The only earnest such a man could serve, that we recall just now, would be to become an excuse for a wicked man to go on in sin, and to the impression that he was as good as the preacher, and a little bet-

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ter, because he would lay the flattering unction to his conscience that he was, at least, not a hypocrite—a mere actor—or to become an excuse and encouragement to the indifferent and worldly-minded Christian.

The best thing that drinking preacher can do is to look facts squarely in the face; and, if he does, he will be convinced that nobody really wants to hear him preach while he is a whiskey-drinker. He may be able in the Word and possess many strong and excellent qualities, but so blighting and benumbing is the effect of whiskey, that its use will overshadow and crowd out any combination of fine qualities that may be bundled up together in any character.

But even if it were not unscriptural for a preacher to season and stimulate the preached Word with whiskey-drinking, public sentiment would have to be changed before the preaching of such a man would be acceptable to anybody. Christianity and public sentiment have joined hands in waging a war of extermination against the whiskey demon. He must go. He must vacate the pulpit first. He fain would hold this high and mighty bulwark of power, but Christian people say he must go, and the world says, he must go. Then it is clear that the universal verdict has been reached and announced. The minister will be compelled to accept it.

Prompt Action.

Scarcely two months now remain in which to do the work which will enable us to go up to the convention at Richmond in May without a debt. Money must roll into the treasuries of our Home Board and our Foreign Board by the hundreds, by the thousands, even by the hundred thousands. The Baptists of the South have it. Will they give it? Yes; many of them will. Some will not. Will enough of them give to enable us to go to the convention without a deficit on these two Boards? Not if they are let alone.

What shall we do then? We must stir up their pure minds by way of remembrance. Who must do this? The editors, pastors and Sunday school workers, in particular and every lover of the Lord's work in general.

Let every one of us, from the poorest to the richest, determine to do two things. First, give of our own means until it really hurts. Second, do all we can in every way to get everybody else to do all possible for these objects. The obligation on each one is a paragon of simplicity. Just do your best in giving and in trying to get every one else to do the same. This course pressed will save the day, save our honor, save our self-respect, save our conscience—and honor our Lord. "If any man serve me, him will the Father honor."

Judge Artman's Decision.

We are in receipt of a copy of the momentous decision made by Judge Samuel R. Artman, of the Boone circuit court, in which he holds that Indiana's liquor license law is unconstitutional. In support of his opinion Judge Artman presents a great array of supreme court decisions in various States. The Artman decision has been printed in neat pamphlet form by the Patriot Phalanx, Indianapolis, for five cents a copy, ten for 30 cents.

On the 27th of February the Grant family reunion was held. It was the occasion of the 306th birthday of Priscilla Grant, and

the ninth annual reunion of the Grant Family Associations. There were about 60 Grants present.

Rev. J. J. Justice, an ex-Mississippian, now pastor at New Roads, La., has been called to the pastorate of the Groveton Baptist church, Texas. This is a flattering call, but we do not know his decision.

The Sunday School Convention announced to meet at Cleveland on March 27th has been postponed till March 30th, at 10 a. m. Pastor S. E. Tull of Greenwood will preach on the 29th at 7:30 p. m.

Rev. R. M. Boone, of Hammond, La., has accepted a call to the Indianola Baptist church, and will enter upon the work April 1st. We have known Bro. Boone several years, and most cordially extend him a hand of welcome to the ministerial body of Mississippi. He has been in his present pastorate four years, and was prior to that editor of The Baptist Chronicle of Louisiana for 15 years. Bro. Boone is a good preacher and a hard worker. He goes to a strong church in many ways. It is one of our strongest Delta churches.

E. B. Chapman, San Antonio, Texas, says: "Among the Baptist preachers of San Antonio there are four Mississippians, viz.: C. C. Coleman of the First church, R. F. Stokes of Calvary, Doc Pegues, city missionary, and Sid Williams, evangelist. The First church has a good many Mississippians at the helm. Coleman, pastor; J. B. Franklin, superintendent of the Sunday school; Miss Mildred Gates, organist for the church; Judge Bates and wife, Mrs. Lowrey, and Miss Nar McArthur, teachers in the Sunday school, and they are good ones."

The church raised and paid off a debt of \$10,000.00 against the church last May and also made the largest offering in the history of the church for missions. We have a membership of about 650 and still growing. The best feature is that some one professes faith in our Savior at nearly every Sunday service.

Your paper is improving. I wish you continued success."

The Baptist Young People's Union of America has made a bold effort in the interest of the West in taking their Convention this year to Spokane, Washington. Large Baptist gatherings have usually been in the Eastern half of the continent, and the Baptist Young People's Union went West of Chicago last year for the first time. It required both courage and confidence, to go so far into the untried regions this year. Naturally many will be able to reach this convention this year who never have before. And on that account the attendance may be larger than in recent years. But the friends of the movement from the East should also be there. In every year of the past the attendance from the West has been large. Now that the East has a chance to reciprocate, there should be no failure. In many cases representation will be impossible without cooperation. A society can combine to send a delegate. A church can send its pastor. An association can send a representative. And the influence of the meeting will be felt in the after echoes. But perhaps more important still—the convention will be helped by the influence from the East. At all events let the East be well represented.

March 7, 1907.

News in the Circle.

Martin Ball.

Dr. B. L. Whitman, pastor of the Fifth Baptist church, Philadelphia, Pa., will be sent by his church to the General Missionary Conference in China, in April.

Dr. W. W. Landrum, pastor of the First church, Atlanta, will supply for Dr. W. M. Vines at Freemason street church, Norfolk, Va., during the month of August.

Rev. B. F. Robinson goes from Norfolk, Va., to Black Creek and Tucker's Swamp churches as pastor. He goes at once to the work.

It is stated that Dr. Detweiler, who recently came from the Lutherans to the Baptists, did not receive his baptism by the authority of a church. That no church had any knowledge of it. Dr. Riley of Minneapolis baptized him. Is that straight?

Rev. R. W. Grizzard has resigned his pastorate in Greenville county, Virginia, and entered the Seminary at Louisville, Ky.

The wonderful meeting conducted by Evangelist Geo. C. Cates in Memphis came to a close last Monday night. The meeting had continued 117 days. Mr. Cates' voice gave way. He returned to his home, Louisville, Ky., for rest.

The Baptists of Memphis have decided to build a \$150,000 hospital. The College of Physicians and Surgeons have donated a lot upon which to place the building. Revs. A. U. Boone, T. S. Potts and H. P. Hurt constitute the executive committee.

Rev. W. W. Laughlin of Monroe City, Mo., has been called and accepted the work at Philadelphia, Mo.

Rev. W. T. Vanover goes to Smithton, Mo., as pastor. He leaves a good field, but enters upon work with great promise.

Rev. T. H. Southall moves from Rector to Lyons, Mo. He feels that Lyons affords a larger field of usefulness.

Rev. J. T. Dowell of Kansas City, Kas., has accepted the call to the church at Browning, Mo.

Rev. Fuller Jandon, assistant pastor of Tabernacle church, Kansas City, Mo., goes to Chicago to take a year's training for Christian work.

Rev. S. A. Northrop has resigned the First church, Los Angeles, Cal., on account of his wife's failing health. It is not known where he will locate. So good a preacher cannot be idle long.

The associate editor of the Word and Way will attend the great missionary conference in China April 25th.

Pastor W. I. Cole of Excelsior Springs, Mo., has just closed a great meeting in his church. The preaching was done by Lincoln McConnell. Fifty persons have been baptized.

Dr. W. O. Carver, of the chair of missions in the Southern Baptist Theological Seminary, Louisville, Ky., is reported as being quite sick. Let the prayers of the

THE BAPTIST RECORD.

brotherhood ascend for his speedy recovery.

Rev. S. M. Petty has resigned the pastorate at Calhoun, Mo. He accomplished much good during the pastorate. It is not known where he will locate.

Rev. W. A. Bruce has resigned the pastorate at Unionville, Mo., to take effect April 15th. It is thought he will work as evangelist awhile before entering the pastorate again.

Evangelist S. W. Kendrick has just closed a great meeting at Thorndale, Texas. The church membership was doubled. One old man, two saloon keepers, and many young men were saved.

The church at Starkville has just closed a great meeting. Pastor M. K. Thornton is happy. Will D. Upshaw of Atlanta, Ga., did the preaching. The meeting is said to be the greatest ever held in the town.

Rev. A. L. Davis has resigned at Lott, Texas, and becomes pastor at Caldwell, same State. Any church is fortunate to have such a man as Bro. Davis pastor.

Rev. Jno. A. Pool, who went from Birmingham, Ala., several months ago, becomes pastor at Stockdale, Texas.

Rev. E. H. White, of Snyder, Texas, has resigned to accept the urgent call from the Verbena church, same State.

Dr. J. K. Pace of Atlanta, Ga., has accepted the care of Kirkwood church, a suburb of that city. His health is greatly improved.

Dr. H. P. Judson, who has been acting as president of Chicago University since the death of President Harper, was recently made president of that university.

Rev. J. Milner Wilber is now editor of the Baptist Commonwealth. He is a strong man. Whatever he writes is good.

Kentucky now has six evangelists working under the State Mission Board. Dr. W. D. Powell, former missionary of our Foreign Board, is one of them.

Editor W. M. Barker of the Baptist Flag, becomes pastor of the new church organized in Fulton, Ky. The church was organized because the First church endorsed the reception into its membership Hardshell baptism.

Rev. R. C. Kimble resigns at Elizabethtown, Ky., and accepts the church at Monticello, Ky.

Pastor J. O. Slyter recently held a meeting in his church at Osceola, Ill., in which 47 were received by baptism. Fourteen were heads of families.

In a meeting at Huffman, Ark., there is baptizing every day in the Mississippi river. Among those already baptized are seven Methodists, four Campbellites, one Presbyterian and two Catholics.

As the result of the meeting at Wellington, Kas., Rev. Lee Boyce, pastor, 58 were given the right hand of fellowship.

Rev. Bonnie Grimes has resigned at Tioga to accept the pastorate of the South Park church, Dallas, Texas.

Rev. J. O. Gough, who some time ago resigned the pastorate of the Manning, S. C., church, has accepted the urgent call to the Johnston church, S. C.

Dr. R. H. Pitt, editor of the Religious Herald, Richmond, Va., has resigned the pastorate of the church at Ashland. He feels that he should give all his time to the paper.

Rev. J. W. Kytte has moved from Alma to Ludowici, Ga., and becomes pastor.

In the great meeting held by Dr. L. G. Broughton in Greenville, S. C., all the boarding pupils in Furman University, except four, were converted. Two announced calls to the ministry.

Rev. W. B. Avery of Beaufort, N. C., has recently joined the Morehead City church. He came from the Free Will Baptists.

The Board of Trustees of the Greenville Female College, S. C., elected Rev. O. L. Stringfield of North Carolina as financial agent of the college. They will attempt to raise \$50,000 for improvements.

Rev. Alonzo Finch, a regular graduate of the Seminary at Louisville, has been called to and accepted the pastorate of Shedd church, Louisiana.

The Kosciusko saints are rejoicing over the coming of Rev. M. O. Patterson, now at the Seminary, to the pastorate of their church, on June the first. We rejoice with them. Bro. Patterson is a good successor of their late pastor, Rev. S. E. Tull.

Good News.

January and February meetings where Evangelists Solomon and Bamber labored resulted in 209 additions to the churches, over one half by baptism. They are this week at Clarksdale. Let prayers everywhere be made for them in public and in private.

A. V. Rowe.

Receipts of Foreign Missions by States from May 1st, 1906, to March 1st, 1907.

Georgia	\$ 32,663.31
Virginia	25,108.45
South Carolina	18,654.66
Texas	18,237.15
Kentucky	17,211.66
North Carolina	15,788.80
Alabama	11,899.89
Missouri	8,243.59
Tennessee	8,094.08
Mississippi	5,875.52
Florida	4,181.09
Louisiana	4,160.61
Maryland	3,890.25
Arkansas	2,228.60
District of Columbia	867.47
Oklahoma	543.65
Indian Territory	428.39
Other sources	4,949.38

Total.....\$188,023.57

Christ Explains His Mission.

Christ says his mission was to fulfill the law and the prophets. What does he mean? Does he mean to say that as man's substance he came to keep what man had failed to keep? Some so explain it. They say the law had to be kept. Man had broken it. And for man ever to be set free, Jesus Christ must needs keep the law. I believe myself that Christ satisfied for all believers the demands the law makes upon them. But I do not believe Christ fulfilled the law in the sense of doing away with it. Men argue that we are under the dispensation of grace and hence the law of God spoken through the Patriarchs and the Prophets have no longer any application over us. I don't believe it. We are under the dispensation of grace, and we bless God for it, but the fact that God's love has been displayed to the world is the gift of His only begotten son does not annul or make void His word spoken in ages past. I do not mean to say that keeping the law plays any part in human redemption. It never was intended to save. It was not a means of salvation before Christ came, and much less now. Christ is the sin-bearer and the only means of salvation not only for the present and for the future, but for the past. The sacrifice of God offered under the fiction of the law typified Christ's great sacrifice, and God of heaven looking upon it saw the sacrifice of His son and accepted it as a redemption. The law did not save in the day of Moses and it does not save today. It still plays its part—the part it has always played—the part God intended for it to play—a schoolmaster to lead us in need to Christ.

We may say that Christ did not make the law null and void. I do not mean to say that. He did not keep it. Christ kept the law. He was always obedient to it. Search the history of his life from cradle to cross, and you can find no fault in him. He was, indeed, a perfect man—the incarnation of God's perfect law. From these and other considerations some would have you believe that Christ means to assert that his mission on earth is to keep the law and to show mankind it can be kept and must be kept perfectly, to reap the harvest of salvation. If that be true, there would have arisen no occasion for the death of Christ on Calvary. We, by the efforts of our own hands, might attain unto salvation. Let it be understood, that whenever we get away from the conception of Christ's death being the merit of human redemption, we miss the whole mission and message of Jesus Christ.

The law does not mean to keep, but it means to complete—to fill full. The law and the teachings of the Prophets were given by degrees and came through imperfect mediums. They were handed down through imperfect men and were consequently incomplete and needed filling up. Christ came the living word—the full revelation of God. His teachings were to go further than the law and Prophets. Where they were incomplete, his teachings were to fill up. The standard raised by Christ was even higher than that set up by the Mosaic law. Hear him in the inimitable sermon on the mount: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you". . . .

The law demanded perfection of conduct; Christ goes further and demands perfection of the source from which conduct proceeds. To reach the ideal under his teachings men must be perfect—perfect in conduct and pure in heart. "Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery already in his heart". He rounded out the law and made it complete. He made it to include not only our actions, but our thoughts also. He made it incumbent upon us to be perfect as the Father in heaven is perfect. Not in order to be saved. He is not talking about the plan of salvation when he is speaking of his fulfilling the law. He means, I think, for us to conform our lives to the Christian standard, to accomplish the true aim and reach the highest conception of life, we must set absolute perfection, not only of conduct but of heart and life, before us as our goal. Now for my part I do not hope ever to gain absolute perfection in this world, but it ought to be our aim. We ought to spend our lives in striving to conform ourselves to Christ as our ideal of perfection.

Christ did more. He comprised or summed up the whole law and the Prophets. It was to him that the law and Prophets pointed as their object; it was for his coming that they prepared the way. He came as the fulfillment of what they promised and led the people to look and long for. The words they spoke were commands from God—teachings about God, but his coming was not the words about God, but God Himself. He was himself the Word—the word of life—the living truth.

R. L. Spoles.
Lumberton, Miss.

John 6:37.

A very deep-seated and wide-spread error in religious beliefs is theological predestinarianism, or the belief that all for whom Christ died will be finally saved; that all that was done for the salvation of men was done before the foundation of the world; that no amount of effort on the part of Christians can increase the number of the saved, or any amount of indifference and inactivity can increase the number of the lost. This is fatalism, and the wisdom of the world; for determinists, evolutionists, and pantheists are alike fatalists.

John 6:37 is one of the proof-texts (!) used to support this Calvinism, but when examined under grammatical tests, like all other scripture statements that I have examined, is seen to be in harmony with religious zeal and gospel calls and invitations.

I heard a Calvinist not long ago make his use of John 6:37.

Now let us look more closely at the grammatical forms of this verse.

"All that the Father giveth me" is present tense. If this giving had been done before the foundation of the world, it would be in the past tense, and would read, "all that the Father gave me." This giving is therefore going on at the present time.

"Shall come to me" is future tense. The coming to Christ here meant is not going on now, but is yet in the future.

G. M. Savage.

The Nutcracking Corner.

A brother asks: "Do you think it best to use the 'Twentieth Century New Testament' in Sunday school, or in the pulpit?"

First let me say that what I may think about the matter is of little importance, but there is unquestionably a hard nut in that question. My experience has taught me that as so many of the people do not fully understand a lot of things that are plain to others, it is best to do nothing whatever that may introduce doubt, or other hurtful questioning, into the unfixed mind. When the Revised Version came out I used it and often called attention to the difference between it and the King James Version, and one day I found that my doing so was causing doubt to enter the minds of some, as to the Scriptures, and I quit using it and ever afterward used the "Old Version". It is right for those who understand to get every version possible and by comparing them get all the light they can, but my conviction is that it is best to use only the Authorized Version in Sunday school work and in the pulpit, etc. As the old is plain and good many cannot understand why it should be changed, and besides there is a sacredness in almost every heart for the very words of the "old book". I have that sacredness myself deep down in my heart, and to me it is the plainest and the best version I have ever found. Rev. Russell H. Conwell some years since wrote an article along this line and in substance said that the introduction of the Revised Version had shaken the faith of many men.

Here is another hard nut. A brother asks: "Why is it that we do not have the earnest pleading in prayer by the good old brethren that we once had?"

This question may be in part answered by quoting those old words:

"The sunset gives a radiant hue,
'Tis distance lends enchantment to the view."

I crossed a stream the other day which, when a child, seemed to me to be big; now it is exceeding small. I asked the citizens, "Has this stream grown smaller?" and they answered "No." I went on musing thus. If that stream has not changed I certainly have, and it did me good. I had grown until the dreaded stream now seemed a little thing. Many of those things which now seem to us to have been very great were, to those who were then mature, but ordinary indeed. Our young minds were impressionable, our old minds are growing dull. It is a fact that brethren do not pray near so loud nor so long as once they did, and that may account for the feeling expressed, at least in part; many of us measure earnestness and efficacy in prayer by loudness and length. My conviction is that there was never in the world more heart praying than now. Good brethren now, even in public prayer, somewhat closet themselves with God, apparently, when they feel closest to Him, and talk as friend to friend in confidential tone. To me this is sweet communion. But we must admit that there is not that expressed fervency in the general praying of "our fathers" that used to be. Will not some "old" brother tell us why?

Miscellaneous.

FIRST BIBLE BAPTISM IN NEW ORLEANS.

The first Bible baptism was performed in New Orleans in 1820. This was done by a Bible minister, Rev. Mr. Davis, in the waters of the Mississippi river in front of the custom house. The spot where it took place is now occupied by solid ground between the custom house and the Louisville & Nashville railroad depot. When you are walking between those places, remember that you are walking where the first Bible baptism was performed in New Orleans 86 years ago.

JOSEPH OF ARIMATHEA.

When we lose a loved one by death how grateful we feel towards kind friends who bore with sympathetic hearts and kind hands our dear one's body to its long resting place. The entire Christian family of all the ages owe a debt of gratitude to Joseph of Arimathea for taking charge of the precious body of our dear Savior and for having given it decent burial in his own new tomb, otherwise it might have been thrown with ruthless hands into a horrible place in the "potters field." Joseph is in heaven, with Jesus now, and as he looks upon that glorious body of his Lord, how glad he must feel that he begged that body of Pilate and took it from the cross and placed it in his own grave. Nicodemus is also glad that he assisted Joseph. We too will be glad of every loving kind deed we did for our Savior and for our fellow creatures in this world.

CHARITABLE DRUNKARD AND MISERLY MORALIST.

While in company of some half dozen strangers, who were not Christians, I heard them discuss a question about two men of a certain community. One of the two was a whisky drinker and some times got drunk, but he was a big-hearted fellow and gave his money freely to relieve the poor and needy and was always ready to help any good cause. The other man was a strictly moral man; he never tasted whisky, and his life was clean, but he was a stingy miser and gave nothing to benevolence, and stopped his ear to the cry of the poor. The question those men discussed was, "Which one of these two men was the most desirable citizen?" Now, reader, I will turn the question over to you. What think ye?

WAS SAMSON A CHILD OF GOD?

If you have doubt about this question, just turn to Hebrews, chapter eleven, and doubt no longer. He is classed with that long list of those who lived and died in faith. It is proof that a child of God may be faulty and may fall in grievous sin and thus cloud his testimony as a saved soul, and leave the impression upon the minds of many that he was never converted, and yet die in faith and be gathered unto the company of the redeemed in glory. Beloved, I have long since resolved to let the righteous Judge decide the whole question as to who are His and who are not, for "the foundation of God standeth sure having this seal. The Lord knoweth them that are his", and we are so glad He does

know. So then let us not judge one another any more.

O. D. Bowen.

Handsboro, Miss.

Meridian Pastors' Conference.

By W. A. Roper.

Salem—Pastor Cook preached; subject: "Offerings and Offerers." Heb. 11:4. Collection for Home Mission, \$1.75.

Immanuel—Pastor Williamson preached; subject: Mt. 3:1-12.

Bay Springs—Pastor Newton preached; subject: "Keeping Vows." Ps. 50:14.

Forty-first Avenue—Pastor Swain preached No. 3 of series on Holy Spirit. Rom. 5:5.

South Side—Pastor Moore preached; subject: "The Four Square Life." 2 Tim. 4:5.

Fifteenth Avenue—Pastor Hailey preached; subject: "Backsliding." Jer. 3:14. Home Mission collection, \$60.00.

Highland—Pastor Roper preached; subject: "Motives of Service." Jno. 14:23.

Pachuta—Pastor Hackett preached; subject: "The Symbolism of the Ark." Gen. 7:1, 2 Cor. 5:17.

Seventh Avenue—Bro. Swain preached in the afternoon. Bro. Cook read a paper on: "Bible Authority for a Divine Call to the Ministry."

The Conference asked Bro. Cook to send the paper to "The Baptist Record" for publication.

Coffeeville.

We have been here almost two months, and must say that I have never found people more cordial and cheerful than are found here. They look after the wants and needs of their pastor, and respond cheerfully when called upon for a mission collection or any other need.

The first of this month, when we were getting into our house, a wagon came up loaded with provisions from a toothpick to a barrel of flour. But this is not the best; I find a large per cent whose hearts are in the work and are willing to help a man as he works among them, and are very anxious to make this a great year for our Master.

Our prayer meeting is fine, not only in attendance, but the interest manifested brings joy to our hearts. We have almost as many at prayer meeting as at our church services, and we are trusting God to make this a power of driving home the message of our Lord to lost souls.

The third Sunday in February was a good day. We had one of the best and sweetest services that we have ever had since I came here. A young man of mature age and a strong young lady came and asked for prayer.

Trusting that this shall be a good year for all and that a revival may sweep our State, and Southland as never before has been experienced. If this comes it must begin in our own hearts. Brethren, shall we have it? God has promised it. Then let us go and receive what God wants to give.

It is pleasant to be with Christian workers, but there is more joy in seeing the lost come to Jesus.

I am yours sincerely,

W. G. Mahaffey.

Kobe, Japan, Jan. 28, 1907.

Dear Dr. Bailey: We are anxious to hear how Dr. W. T. Lowrey came out in his efforts for Mississippi College; alright, we hope. It will be good to get back to our work at Canton. It will be like going to a new field, as we go to our new compound 2 1/2 miles from the old mission compound where we have been for twenty-five years. At our new place we have three mission dwellings; girls' boarding school and the Graves seminary all about ready for occupancy. Two other dwellings are needed also, women's school and church. The last is needed very badly. We will have a field of a quarter of a million all to ourselves. The nearest chapel, our city chapel, is 1 1/2 miles away. This is a large and needy field. After we came aboard this steamer at Seattle a letter was handed to me from Mrs. Graves, Canton, saying: "Wonder if Bro. S. has not found some one to give the money to build the church! Such streams of people pass the place all day long, it will be too bad not to have the church ready to begin 'street' preaching as soon as we get out there. The people we meet out there are so friendly too. I do believe we are going to be able to do a great work there." I wish the need for a church might be laid upon the heart of some of God's people that have the means. We should have eight to ten thousand dollars to build this church, to seat one thousand people. We will let a fine opportunity slip by if we do not have this church soon. May God give us the money.

Bro. Bailey, speak a good word for us through the Record.

I trust Mississippi will come up nobly in her contributions for missions during February-April quarter. It seems to me it is time for some more of our young men and women to be volunteering for Foreign Mission work in Mississippi. "The harvest truly is great and the laborers are few." Let us all pray for more laborers.

I am yours fraternally,

E. Z. Simmons.

Columbia Street, Hattiesburg.

Our work begins encouragingly. The people have been exceedingly kind. A well filled pantry in the new pastor's home just built by the church, and a reception given by the members, tell of their generous and warm-hearted welcome to the new pastor and family. Already there have been several additions. Bro. Derriek did a fine work here, and we are hoping for a continuance of the prosperity which the Lord used him to inaugurate. This is a great field in a rapidly growing city. We desire the prayers of the brotherhood for the Lord's blessing upon us.

Yours fraternally,

J. N. McMillan.

Rev. Henry H. Stoneham begins work with the Lampasas church, Texas, after an absence from Texas to Kentucky and Virginia for several years. The church gave him a warm welcome to his native land.

Mr. Allen Forb, Jr., of Americus, Ga., a very prominent lawyer, has abandoned the law and yielded to a pressing call to the ministry. The First church of Dublin, Ga., has called him to the pastorate.

Field of Promise.

The mission fields are brightening. "God who sunnendeth the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" and the merciful response has been awakened, and what that is now manifest is but the faintest of presages of a brighter shining. We must accept it as an earnest of the good things in store for the cause of missions as the spring work opens. Far to the south is the home of the magnolia, giving name to the town where Thigpen leads the Baptist host, and a victory is won at one hundred per cent advance for hastening the glad tidings in far away lands. Now right on to the far northwest, and the same spirit manifests itself in the Tupelo church in lands less remote, but whose call for the Gospel is no less pronounced, and the advance is one-fourth ahead of last year. Here is news from a country where love breaks over the stolen promissory people to send this check with their letter, which reads \$89.00 from New Hope in Zion Association. A check for \$12.00 from Prentiss, about which some of you have heard me say some things, these I build better than we knew. Far west is located the court-house, and here is a town in the midst of a rapidly developing section. The prayer that Bro. Moore calls us to is that we may all so give as no debt shall hamper any of our work this year, and I say amen and amen. Here shows her faith by her works with \$62.50 while the old mother from whom so many have gone lets us know that she is still able to do business at the old stand along with that of the daughter, is her gift of \$59.85. I always feel like taking down my hat to Cherry Creek in memory of the illustrious names that belong to her. The first installment of what Plato Howitt says must be in the wind up \$50.00 comes from Osyka, and that with a 50 per cent advance. At Ripley the advance is no less pronounced, as also at Clear Branch in Rankin, while Yockanawilly lets her pace near same figures. Our motto be for the campaign "On!" His banner over us is "On!" and the victory will be ours.

A. V. Rowe.

Our Young Preachers.

Who can live without friends? Mine are not for sale at any price. I do not claim to be worthy of them, but I have the great blessing to present a cause that is worthy of my best friends. Just after my last note to the Record was written the mails brought me a cordial letter from my great and good friend Judge J. A. P. Campbell of Jackson. It contained a check for \$100.00 for ministerial education given in memory of his departed wife. That was a noble gift, but a noble man for a noble cause. In memory of one of the noblest women of the land God ever permitted to shed her light upon His earthly footstool.

In the same mail there came for the same cause a check for \$2 from a hard worked country preacher who is spending his noble life in great consecration and for very small financial reward.

Two weeks later the ever thoughtful and generous Miss A. E. Brown of Kosciusko sent \$5 from the Faithful Ladies' Aid Society of that noble church.

On the same day here came a check for

\$10 from the big hearted W. B. Jones of Flora and a check for \$63 from the wide awake church at Starkville.

Then W. N. Hamilton, one of our consecrated ministerial students brought in a check from Pleasant Grove, Franklin County, for \$9, together with \$2 from a member of the Meadville church.

On the next day the mail brought a check from Bro. Thos. T. Gooch, tr. of the church at Oakland, which was followed by a letter from our beloved J. R. Carter of the Orphanage, containing a check for \$16.60 from New Hope church, Madison Station.

And now I have a check for \$4.20 from Clear Creek, Rankin county, and another \$10 check from another noble widow who might object to my giving her name.

The above are the noble gifts from the noble few, but a coal bill of \$120 has had to be met and other expenses have accrued so that the Board of Ministerial Education still owes about \$400 on the general expense account. If a few dozen others would respond as generously as those named above everything would be clear and easy. The Lord has others who will respond and His servants will not allow His work to suffer. In the meantime I carry the burden on my shoulders until the brethren see proper to lift it off.

Your willing servant,

W. T. Lowrey.

P. S.—Since writing the above the mail has brought a check for \$5.00 from Bro. W. T. Stegall, Sr., of Pontotoc, who has frequently in the past been guilty of similar generosity.

Clinton, Feb. 25, 1907.

Dr. Whitley is London-born and was trained at Cambridge, where he took first-class mathematical honors and was first in law, making a special study of the constitutional history of America. His theological training was at Rawdon College, near Leeds, and in the examination among all the Free Church students of England he headed the list, and the next year obtained an advanced diploma in Bible study. For three years he was pastor at Bridlington and during the illness of the President of Rawdon took charge of his classes. He was then invited to Australia to become head of the Baptist College of Victoria, which post he filled eleven years, graduating students now to be found in every State in the Southern Hemisphere. He was also appointed Hebrew tutor at Queen's College in the University of Melbourne, and so instructed candidates for the ministry during seven years. He earned the degree of Doctor of Laws by a thesis on "The History and Theory of Federation", being only the tenth man on whom that degree was conferred. He edited The Southern Baptist for several years, and resigned that office to become Secretary of the Foreign Missions, for which purpose he paid a prolonged visit to India. Returning to England in 1902, via Louisville, he became pastor of the First Church at Preston, and was elected to the Council of the Lancashire and Cheshire Associations and to the Council of the Baptist Union. He was engaged in studies for a contemplated Baptist history, but this work had to be postponed in order to help organize the Baptist World Congress of 1905. As one result of this, he is a member of the Baptist World Alliance Committee, which is promoting a meeting to be held in Berlin next year and on the Atlantic Coast in

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1910. An opportunity will be taken on his present visit to advance these arrangements.

Dr. Whitley has published two or three books, and in about two or three months the full edition of the Gould Essay on Catholic and Protestant Bibles will be issued in New York. He is a member of the American Historical Association, and a fellow of the Royal Historical Society in England. He does a good deal of deputational work for the British and Foreign Bible Society. In the town of Preston he is on the Board of Education, which has commissioned him to make certain inquiries as to the various methods of administration of American schools.

H. C. Joyner.

The figures on the two outside covers of the latest Saturday Evening Post are suggestive at least. One is that of a young colored woman neatly dressed, with a pleasant smile on her comely black face, and with a suitable knife ripping open a full and plump sack of the whitest flour. The other is that of a young white woman in short skirts, long boots, slouch hat, comely face partly hidden behind a black mask and a pistol and cartridges belted about her waist. And what of it all do you say? Well just about this. The first one—the "lady in black", represents the true outcome of Booker Washington's theory and effort to educate and train the negro for the greatest usefulness and happiness in his providential sphere. The other one—the "lady in white" and boots, represents the equally true outcome of present society and socialistic tendencies to educate and train the women of the present and future for the least possible usefulness and happiness, not to say the greatest destructiveness and acutest misery. May it not be that after all, Washington is doing more for the good of this great country than all of the frantic screamers for "woman's rights" that ever trod the boards and scowled at men?

Rev. E. W. McLendon, a native Mississippian, who has been absent in Louisiana, returns to us, and settles as pastor of the Brooksville church. The Baptist Record extends to him a cordial welcome, and wishes him much happiness and usefulness with the good people of Brooksville.

The Shubuta Baptist church will begin at once the erection of a pastor's home. Bro. J. J. Walker, the new pastor, is on the field and his family are there also. A pastor's home is an immediate necessity.

DON'T SWALLOW IT.

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection.

Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists.

Send stamps if not kept by your dealer. Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply anti-septic and curative. Sold on a guarantee.

PORTER MEDICINE CO., PARIS, TENN.

The Wonderful Advance in Our Foreign Mission Work.

Few people realize the marvelous advance which under God we have made in our foreign mission work. In May, 1845, the Southern Baptist Convention was organized in Augusta, Ga. The Foreign Mission Board was appointed to look after our work in foreign lands. The first year the receipts were \$11,689, and for the first fifteen years the total receipts were \$383,344.

After working for fifteen years, we had on the foreign fields twenty-three missionaries and five native assistants. We then had work in China and Africa. Fifteen years more went by bringing us up to 1875. This includes the time of the Civil War. The total collection for these fifteen years was \$408,476.

We had at the end of this time fifteen missionaries employed and twenty-six native assistants—an entire force of forty-one workers. During the next fifteen years, up to 1890, we had opened work in Mexico, Japan and Brazil. For the year 1890 the receipts had gone up to \$109,174, and the report shows 409 baptisms with 78 missionaries and 86 native assistants—a total working force of 164. Since 1890 we have been trying to lengthen the cords and strengthen the stakes more and more. Our receipts have grown until last year we reached \$315,248, not including about \$9,000 which was delayed in the mails, and this year we hope to reach \$400,000. We have at this time about 200 missionaries and 300 native assistants—a working force of 500. Our missionaries last year reported 2,445 baptisms for the year. We had 214 churches and a membership of 12,894 with 114 church houses; 173 Sunday schools were reported with over 5,000 scholars. We have 7 theological schools, training native men to preach the gospel. These schools are mighty powers for good. No one can estimate what the Southern Baptist Theological Seminary has done and is doing for the cause of the Master in this land. Who can tell the mighty power for good of seven theological schools, training men in the lands of darkness to preach the same old gospel. Besides these theological seminaries there are sixty other schools. Many of these are for girls. The heathen often regard women on a basis with the beasts around her. Satan is glad to put his heel on the heart of woman. Christ would lift her up, knowing that when a woman rises, she will lift up with her her husband, her son, her daughter, her home, her church, her community, her nation, the world. The Christian teachers who are training the thousands of girls in China, are preparing mothers for the homes of the future, and no one can estimate what will be the results.

When You Take Cold

One way is to pay no attention to it; at least, not until it develops into pneumonia, or bronchitis, or pleurisy. Another way is to ask your doctor about Ayer's Cherry Pectoral. If he says, "The best thing for colds," then take it. Do as he says, anyway. We have no secret! We publish the formulae of all our preparations. J. C. Ayer & Co., Lowell, Mass.

Then again, we have 12 medical missionaries. These are treating thousands of patients every year. One of them alone has averaged 5,000 patients a year for several years. Marvelous is the amount of good which is being accomplished by those medical hospitals and dispensaries, known in China as "Jesus Stations". Tens of thousands of people are being reached through this influence.

Then again we have established printing plants which are issuing God's Word to the natives, also other literature. These printing plants require the services of some of our very best men to prepare and send out literature. Presses with thousand tongues are scattering the truth among the people.

We have a great work in looking after the thousands of new converts whom God has given to

us, in training and developing them to become faithful and efficient in the Master's work.

Notwithstanding what has already been accomplished, we stand almost appalled at the marvelous opportunities which lie out before us. Doors that have been formerly barred, are thrown wide open, and the people are flocking to our chapels and pressing upon our schools and hospitals for admittance. We could easily expend ten times as much as our annual receipts, and then not begin to meet the destitution. Surely God means something by putting us in this age of an open world, and giving us such opportunities to go as have never been afforded to any other people.

The Foreign Board has seen the great need for the enlargement of the work, and has in—Continued on Page 16.

ANNOUNCEMENT!

Bibles, Pulpit, Family and Teacher's Commentaries, Religious and Miscellaneous Books, all kinds of Hymn Books, Church and Sunday School Supplies, Denominational Books and Tracts, Marriage Certificates, Agents for Moody's Colportage Library, Wedding Invitations, and Visiting Cards, Collection Plates and Baskets, Baptismal pants, Communion Sets, and Church Envelopes.

Our Church Roll and Record is the best and cheapest published. Gladly furnish estimates to those having books or tracts to publish. We have established a reputation of fair dealing and built up a large mail order as well as a retail business. Orders are filled promptly and at the lowest prices. We keep large stock. Write plainly what you want, and if it does not come up to your expectation return it at our expense. Correspondence solicited. Catalogues furnished. Forward orders to Baptist Book Concern, Louisville, Ky.

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Is the BEST, the Lightest Running Wagon made. They are Strong, the wheels are boiled in Linseed oil before the tires are put on. They will last for years. We also make the best Building Brick made in the State.

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BOOKS!

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The Baptist Record

Brother Shipman, as we are informed, has been called to the pastorate of the First Baptist Church, Meridian.

Heiskell's Ointment Cures Skin Diseases

For half a century Heiskell's Ointment has been used in all cases of skin disease with most gratifying results. Many have become entirely cured who had suffered untold pain and annoyance for years. One man in New Baltimore, Pa., writes that it cured him when he was laid all over. A lady in Philadelphia cured a case of tetter of six years' standing in four days, while a man in Allentown, Pa., cured his case of eczema that had troubled him for eleven years with less than two masses of the ointment. These and hundreds of others have found that Heiskell's Ointment is worth more than its weight in gold. Being a purely vegetable preparation, Heiskell's Ointment soothes and heals where others fail. It allays the itching and burning common to all skin diseases, and will yield quickly to its magic influence.

There are many varieties of skin diseases with confusing titles, but they are all susceptible to one and the same cure—Heiskell's Ointment. No one need suffer long afflicted with any skin disease not of a constitutional character if they will apply this remedy. This includes such skin diseases as erysipelas, prurigo, eczema, milk crust, itching psoriasis, scald head, lock, ringworm, blackheads, porriasis, pimples, freckles. In some cases it is necessary to give some constitutional treatment, as in erysipelas, eczema, etc.; this liver should be kept in healthy action and the blood and all the secretions purified. In all cases of skin disease cures are hastened by the use of Heiskell's Medical Soap before applying the ointment, and in cleansing up the blood and liver with Heiskell's Blood and Liver Pills.

Heiskell's Medical and Toilet Soap contains the modified form of the medicinal properties of Heiskell's Ointment, and is particularly effective in slight disorders of the skin, as rash, eruptions and abrasions. It cleans perfectly, and in the bath is a great luxury.

Heiskell's Blood and Liver Pills contain the active medicinal principles of various roots and herbs approved in medical practice.

Remember that there is no case so obstinate that Heiskell's Ointment will not cure it. The ointment is sold at 50c a box. Soap at 25c a cake. Pills at 25c a bottle.

The New Model Fay-Sholes IS READY

Has all the good features of previous models, and a new frictionless escapement that suits the requirements of any operator and does not need change of adjustment for speed or regular work, with many other new improvements and features that please the operator and owner alike in producing more and better work. You ought to use a

Fay-Sholes Typewriter

It is simple, easy to understand and operate, light running, a powerful machine, makes but little noise; does once clear-cut work; the key action never tires; there are no greasy rods or bearings to keep clean, soil the keys, or spoil the work.

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MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Report of Central Committee for Quarter Ending Jan. 1, 1907.

ABERDEEN ASSOCIATION.

Nettleton—
Xmas offering \$ 2.00
Bogue Chitto—
McComb—
Home uses 96.50
Summit—
Xmas offering 8.57

CAREY ASSOCIATION.

Roxie—
Xmas offering 4.00

COLUMBUS ASSOCIATION.

Starkville—
Ministerial education 5.00

Deer Creek—
Orphanage 23.10

Pleasant Hill—
Home Mission 2.00

Ministerial education 2.00

CHICKASAW ASSOCIATION.

New Albany—
Xmas offering 16.75

Cherry Creek—
Home Missions 5.75

CENTRAL ASSOCIATION.

1st Church, Jackson—
Compound in Italy 10.00

Xmas offering 43.90

Antioch—
Xmas offering 15.50

Calvary, Vicksburg—
Compound in Italy 5.00

Foreign Missions 7.50

Home uses 215.50

2d Church, Jackson—
Xmas offering 10.76

Home uses 146.79

Utica—
Orphanage 100.00

Yazoo City—
Home uses 101.31

Orphanage 37.20

Clinton—
Xmas offering 28.70

Ministerial education 7.00

Home missions 9.90

Antioch, Warren County—
Xmas offering 14.40

Chapel Hill—
Orphanage 25.00

Xmas 8.00

COLDWATER ASSOCIATION.

Sardis Sunbeams—
State Missions 9.00

Margaret Home 1.00

COPIAH ASSOCIATION.

Wesson—
Home uses 20.00

Mississippi College 10.00

Orphanage 15.00

Pilgrims Rest—
Xmas offering 1.60

Home uses 33.00

Crystal Springs—
Home uses 13.70

Gallman—
Home uses 6.00

Spring Hill—
Foreign Missions 37.50

Orphanage 31.88

DEER CREEK ASSOCIATION.

Seminary—
Mrs. Geo. Hemiter—
Xmas offering 5.00

GULF COAST ASSOCIATION.

Biloxi—
Mrs. Brund 4.00

Gulfport 11.00

LEBANON ASSOCIATION.

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Home uses 94.71

Orphanage 40.00

Ellisville—
Xmas offering 6.66

Ministerial education 6.95

Sustentation 13.80

Sumrall—
Xmas offering 15.00

Home uses 121.00

Poplarville—
Home uses 97.50

Orphanage 83.75

Hattiesburg—
Home missions 30.00

LINCOLN COUNTY ASSOCIATION.

Opisaw—
Christmas offering 3.60

Orphanage 1.80

LAUDERDALE COUNTY ASSOCIATION.

5th Ave., Meridian—
Xmas offering 20.00

1st Church, Meridian—
Foreign Missions 9.53 1-3

State Missions 9.53 1-3

Home Missions 9.53 1-3

Mississippi College 25.00

Xmas offering 60.00

Orphanage 10.00

Oak Grove—
Home uses 63.00

Orphanage 10.00

South Side, Meridian—
Compound in Italy 2.00

Ms. Dunn 2.50

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Gloster—
Christmas offering 30.00

Margaret Home 5.00

Berwick—
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Batesville—
Compound in Italy75

Oxford—
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Home Missions 5.80

Home uses 31.75

Orphanage 47.75

Training School 5.00

LOUISVILLE ASSOCIATION.

Louisville—
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STRONG RIVER ASS'N.

Mendenhall—
General Missions 5.00

Home uses 5.00

TISHOMINGO ASSOCIATION.

Corinth—
Home uses 61.45

Orphanage 126.30

Booneville—
Xmas offering 3.35

Orphanage 10.00

WEST JUDSON ASSOCIATION.

Tupelo—
Xmas offering 15.35

Home uses 9.90

Mississippi College 5.01

YALOBUSHA ASSOCIATION.

Coffeeville—

SALVATION ARMY WORK

Wife of a Captain in Charge
Army Work at Jonesboro,
Ark., Writes Interesting
Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago very poor health, as the result of her work, a weakened constitution and her hold cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great pain would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaints, I decided to try it, and after taking a few bottles was never troubled again.

During change of life, four years ago my mother, Mrs. G. W. Wadsworth, suddenly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times laid her down for dead. At last I persuaded her to take Wine of Cardui. The doctor's Black-Draught, which she had been taking, did her no good.

In De Kalb, Ill., a young woman taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well.

Wine of Cardui is a pure, non-habit-forming eating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It believes womanly pains and regular womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written testimony of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in \$1 bottles.

If you want Medical Advice, write freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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No. 101. No. 102
6:50 a.m. Lv. Jackson Ar. 7:10 p.m.
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Home uses	6.40
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State Missions	5.00
Grenada—	
Ministerial education	10.00
State Missions	5.00
Mississippi College	25.10
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Pickens—	
Xmas offering	8.75
Sunbeams, Pickens	21.51
Winona—	
Home uses	5.00
Sustentation	12.18
Orphanage	35.05
Lexington—	
Ministerial education	2.50
Orphanage	44.31

BOXES REPORTED.

West Point	86.40
Jackson, 1st Church	170.00
Mississippi Association	234.65
Starkville	82.00
Laurel	128.00
Clinton	118.25
McComb	96.10
Coffeeville	39.75
Sunbeams	.75
Grenada	29.20
Mt. Paran	5.00
Spring Hill	2.50
Hattiesburg	240.00

Total in boxes \$1,232.60

Mountain Schools—

L. A. M., 1st ch., Mdn. \$ 30.60

Immanuel, Meridian..... 48.30

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Home Missions \$57.18

State Missions 35.33 1-3

Foreign Missions 470.62 1-3

Home uses 1,271.72

Orphanage 686.28

Mississippi College 70.00

Ministerial education 45.45

Compound in Italy 29.25

Church Bldg & Loan 5.95

Margaret Home 20.00

Training School 5.00

General Missions 5.00

Grand total \$4,103.58

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Announcement.

The Originator of the Combination Oil Cure for Cancers and Tumors, says that under his present management, the chance for a cure are far better than ever before. Write for free books to Dr. D. M. Payne, 316 N. Illinois St., Indianapolis, Ind.

War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one of the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipe but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

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I will send free, with full instructions, some of this simple preparation for the cure. Fallucorhoea, Ulceration, Displacements, Pining of the Womb, Scarcity or Painful discharges, Tumors or Growths, Hot Flashes, Desire to Cry, Greeping feeling up to the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters, I will explain a Successful home Treatment. If you decide to continue, it only costs about 12 cents a week to guarantee cure. Tell me of your sufferings of it, that is all I ask. If you are interested write now and tell all your friends of it. Address Mrs. M. S. Rogers, Box 232, Notre Dame, Ind.

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Deaths.

Again the Lord has come into our neighborhood and taken from us Mrs. Jane Davis, wife of Bro. Pevy Davis.

Sister Davis has been a consecrated member of the Tula Baptist Church for a number of years and we feel that in losing her we lose a noble true untiring Christian lady.

She leaves a husband and nine children to mourn for her. Let us say to them, weep not, and remember that your loss is her gain. May the great God of Heaven comfort them in their bereavement and help them to realize that she can never come to them but they may go to her and live with her in that land that knows no sorrow.

Respectfully a friend,
A. C. McElreath, Tula, Miss.

The Baptist Memorial and Exhibit at Jamestown.

I cordially concur in the appeal to American Baptists recently issued by Dr. H. L. Morehouse, Dr. E. Y. Mullins and Hon. E. M. Thresher in behalf of the proposed Baptist Memorial Building and exhibit at the Jamestown Exposition. Unless this building is provided there will not be any place at the exposition for a Baptist exhibit. In view of the fact that the General Convention of Baptists of America is to meet at Jamestown on May 22nd and of the greater fact that there should be such an exhibit there is an urgent importance of prompt and liberal response to this appeal.

The spot upon which the exposition is to be held is already historic as the scene of the early struggles, sufferings, and triumphs of Baptists, and it is appropriate that there should be there erected a permanent memorial building in which shall be gathered exhibits of the educational, social and religious progress, of the institutions and the achievements of our denomination.

The Baptists of all America should participate in these exhibits. They should also have a part in the erection of the memorial building. Every loyal Baptist cherishes an interest in the history of our denomination and in the preservation of that history, for it is well worth preserving. Will not every such Baptist send a contribution towards this building? It is hoped that our churches and educational institutions and societies will at once raise funds and send them to either Rev. R. B. Garrett, chairman of the Jamestown Baptist exhibit committee at Portsmouth, Virginia, or to George Schmeltz, treasurer of the committee at Newport News, Virginia.

A limited period remains in which to collect and forward

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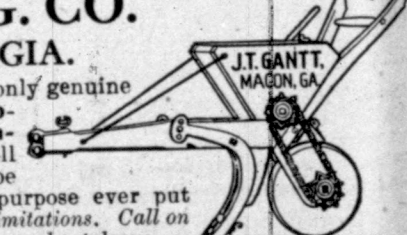
REFERENCES.

Capital City Bank & Trust Co., Jackson, Miss.
Bank of Winona, Winona, Miss.
Citizens Bank, Winona, Miss.

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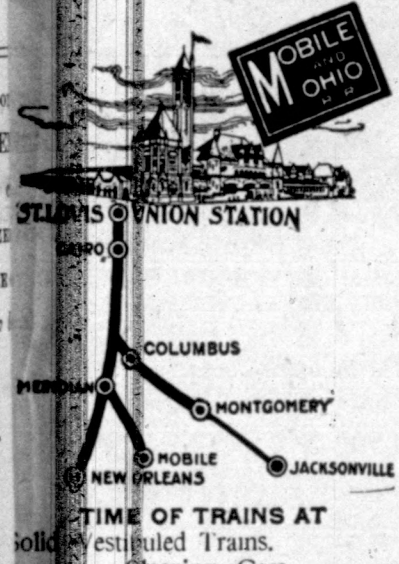
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these funds, and it should therefore have attention at once.

The Baptists of Virginia have generously and promptly responded to this movement. It is not and should not be the work alone. It is a common privilege and duty of all American Baptists to join in it. When the General Convention shall meet in Jamestown in May will be a profound pleasure to the Baptists from all sections of the Union to unite in the dedication of the completed edifice and enjoy this memorial presentation of what Baptists have wrought.

A permanent structure of the colonial type of architecture is to be erected, and there will be enough other buildings of the same enduring type to insure a permanent little city on this historic and beautiful spot. It has been my pleasure to visit it recently and in my judgment there has been no exposition in our country, which has been held upon a site more attractive or amid associations so historic and inspiring. Situated upon a beautiful peninsula, upon the Hampton Roads opposite old Point Comfort and looking out upon the ocean and one of the most, if not the most interesting harbor in America, there would be an eminent fitness in a Baptist memorial building occupying such a spot.

All about it are scenes recalling the persecutions, the sacrifices, the devotion and the achievements of Baptists. Within view is the first Baptist church built in Virginia, and the very name of Virginia recalls not only the birth of Baptist history in America, but civil and religious freedom as well.

As to what we have to exhibit the list is almost limitless. Our churches, our associations, our conventions, State and National, our educational institutions, our great leaders, our missionary and evangelical work have contributed a fund of historical information in book, pamphlet and newspaper, all of which could have here appropriate place. There is a wealth of matters historic in book, picture and archive that would more than fill any building that might be erected.

What is done must be done quickly. Let there be sent at once from churches, societies and individuals, funds sufficient to erect a building of which we may feel proud, and then let us join in filling it with such memorials as will not only render it an invaluable historical compendium of the past but an inspiration and object lesson to the future.

E. W. Stephens, President Baptist General Convention of North America.

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Our 1907 Special. Wheels, compressed band or sarven 38-42 or 40-44. 3/4 or 1 inch tread screwed rims. Axles, long distance arch or drop. Shafts, split hickory, high bend. 36-inch leathers and stitched shaft straps. Quick shift couplers. Springs, 3 and 4 leaf, oil tempered, 36 inches and adjusted to easy riding; Bailey loop hangers. Upholstered with heavy wool cloth, either blue or green full length velvet, and leather covered dash and whip socket. Spring back and cushions. Top, leather quarter 3 or 4 bow. Gear, track 4 feet 5 in. or 6 ft. 1 in. Improved Brewster fifth wheel. Body, plane 30-35 or 35-40 inches. We give a TWO-YEAR GUARANTEE with every vehicle. Send us your name and address at once and we will send you our beautiful catalogue describing and illustrating a full line of Buggies, Surreys, Phaetons, Carriages, Spring Wagons, Carts and all kinds of Harness; also thousands of other articles on which we can save you money. Just a minute's time and the cost of a postal card will bring you this valuable information. Write today. We Refund Freight and Express.

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Clinton, Miss., Jan. 20, 1906.
I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

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Continued from Page 9.

crossed its secretarial force. No one or two men can keep up with the work of five hundred laborers on the foreign field, and look after the general work in this country. In addition to the corresponding secretary we now have an editorial secretary, a field secretary and an educational secretary. Each one of these brethren will have his hands full of work. While the work of the field lies much along the same line, yet that of the educational secretary coordinates with the rest. He is to work to train and develop our people in the study of knowledge of missions.

While we have been so marvellously blessed in the work on the foreign fields, it must be remembered that the work at home has greatly developed also. The Foreign Mission Journal has more than as many subscribers as it had several years ago, hundreds of missionary books are being sold by our Board, about 100 large missionary maps have been sent out to the churches, mission tracts by the hundreds thousands are being prepared and distributed.

We as a denomination are in no small work, and we believe that our people will join with us heartily in saying, "Under God the work must be enlarged". The nearly 2,000,000 Southern Baptists have only made a beginning towards sending out the Bread of Life to the 800,000,000 who need it in lands of darkness. Let us pray more earnestly and work more faithfully. It is our God who calls us into service, and who leads us forth to win a lost world for Him.

R. J. W.

Concerning Women.

There are four women who ought to be brought to public notice while they are still in active life, says The Delineator. One is the mother of the Dr. Osler who, already a celebrated physician, became famous by reason of being credited with the statement that man does not grow in power after forty and that his usefulness ceases at sixty. Mrs. Osler has just celebrated her one-hundredth birthday. She has reared four very distinguished sons and one daughter, has twenty-six grandchildren, and one great-grandchild and is still leading a useful and comparatively active life. Another is Mrs. Mary E. Farrell, who has just ended her one-hundred-and-third year. She has reared eleven children, has fifteen grandchildren and twelve great-grandchildren. She has never been ill a day in her life, is still a daily worker about the house, active in body and witty in mind. A third is Mrs. Susan Askey, who on her one-hundred-and-first birthday went to church in an automobile, made an address to the audience, and held a reception in the evening. The fourth is Mrs. Franklin Cottle, who at ninety-eight years of age went through thrilling experiences at the late San Francisco disaster, arrived fresh and strong in New York a week or two later, and now, as erect as at twenty and as alert as at sixty, she is about to start on a two-hundred-mile automobile ride from New York to Boston.—The Delineator for March.

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Are you interested in White Rocks? if so, do you want eggs from some of "THE VERY BEST" in America? We are in a position to furnish them. They are the ideal fowl for the Farmer and Fancier.

We made a CLEAN SWEEP at the recent Alabama State Fair, in one of the best quality shows ever held in the south.

We also practically made a CLEAN SWEEP at the recent Knoxville, Tenn., Show, winning all firsts but one, all seconds, two thirds and three

fourths. We have also been the leading winners in a number of other large shows during the past season. Our matings this season can't be beaten. Eggs from prize winners and birds scoring to 96½ at \$2.00 and \$3.00 per setting of 15. Our catalog is beautifully illustrated, it will cost you nothing, let us send you one. Eastland Poultry Yards, Edgar Ave & Gallatin Pike, Nashville, Tenn.

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per acre on fewer acres. If you follow this advice, your cotton will be waist high by the time many of your "extensive culture" neighbors are hoeing over their crop the first time. Then too they may have used a poor grade fertilizer. Insist upon having only VIRGINIA-CAROLINA FERTILIZERS—accept no substitute.

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